

## Agni - Indra Pair

- III.16.1** We invoke at the morning the fire - divine; at dawn, the Lord of Light and Plasma; at dawn, the pair of twin divines; at dawn, the Lord of riches and nourishment; and universal priest at the morning, the Lord of Bliss and Vitality. (Cf. *Ṛv.* VII.41.1) (A morning invocation to divine Lord and Nature's bounties; agni, indra, mitra, varuṇa, aśvinau, bhaga, pūṣan, brahmanaspati, soma and rudra)
- III.16.2** We invoke at dawn the powerful gracious bounty, āditya, the son of Mother Infinity, who is the sustainer of the universe, to whom the common man, even the opulent one praise and say: " give me (wealth) for my enjoyment". (Cf. *Ṛv.* VII.41.2)
- III.16.3** O Lord gracious, the foremost guide to our sacred work and faithful promisor of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. (Gobhih = with wisdom; aśvaih = with vitality.) (Cf. *Ṛv.* VII.41.3)
- III.16.4** May we, at this hour be fortunate, also in the forenoon or at midday, or at sun-rise; may we, O bounteous Lord, be happy in the loving kindness of all divine powers. (Cf. *Ṛv.* VII.41.4)
- III.16.5** O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you. O gracious Lord, may you be our champion at this solemnity. (Cf. *Ṛv.* VII.41.5)
- III.16.6** May the dawns come to bless our worship with the speed of cyclone (dadhikrau) moving to its target. As strong steeds draw a chariot, may they (these dawns) bring me hitherward grace, the bestower of prosperity. (Cf. *Ṛv.* VII.41.6)

- III.16.7** May the auspicious mornings dawn on us ever, with wealth of vitality (aśvavatī), with the wealth of wisdom (gomatī) and valiant prosperity (vīravatī). May she come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings.

### Sītā - Furrow

- III.17.1** The wise farmers (kavayaḥ) harness the ploughs (sīra); they extend severally the yokes (yuga)- they the wise ones (dhīra), with a longing for favour (sumnayau) towards the enlightened experts (deveṣu). (also Rv. X. 101.4)
- III.17.2** Harness the ploughs, O people, and extend the yokes, scatter (vapata) the seed (bījam) here in the prepared womb (yonau). May the bunch (śnuṣṭiḥ) of virāj (either prayer or an anna, grain) be burdened (sabharā) for us. May the sickles draw in (ā-yavan) the ripe grain (pakvama yavan) yet closer (asannah) (Virāj = prayer, or anna, grain; Sṛnyah = near the hook or sickle) (Also Rv. X.101.3; Yv. XII.68)
- III.17.3** Let the plough (lāṅgala), lance-pointed (pavītra-vat) well-lying, with nicely smoothed handle, turn up (ud-vap) cow, sheep (gām, avim) an on-going chariot-frame (rathavāhanam) and a plump (pīvarī) which (prapharvyam, working girl). (Also Yv. XII.71-Variation).
- III.17.4** May the resplendent Lord, Indra, hold down the furrow (sītā), let Pusan, the lord of protection defend it. Let it rich in milk, furnish us more and more every summer. (Also Rg. IV.47.7)
- III.17.5** Successfully (śunam), may the good ploughsharer (suphālā) insert or thrust apart the soil (earth, bhūmi); successfully, let the plough men (kīnāśaḥ) follow the beasts of draft (vāhān), O śunāsira, do you both, furnishing the oblation (or giving the ceremonial āhuti) make the herbs (oṣadhi) rich in berries. (suphala) for this person. (also Rv. IV.47.8)
- III.17.6** With full success (śunam), let the draft-animals (vāhāḥ) with all success, the men, also successfully, let the plough (lāṅgalm) plough the field ; successfully, let the straps (varatrā) be bound, and with all success may you brandish the goad (aṣṭrām). (Also Rv. IV.57.4)

- III.17.7** O sunāsīra, may both of you enjoy me here whatsoever milk, you have produced in heaven (divi cakrathuḥ) may you pour all that on this furrow. (Also Rv. IV.57.5)
- III.17.8** O sīte (furrow), we pay our best homage to you, may you kindly turn on this side, O you bring fortune to us, we have full support from you. May you bring good fruits for us. (Also Rv. IV.57.6)
- III.17.9** Let the furrow (sītā) be irrigated with sweet waters. May it be favoured by all the bounties of Nature (viśvedevaiḥ) and the cloud-bearing winds (marudbhiḥ). As such O furrow, may you turn towards us full of milk, invigorating and swelling with ghee (clarified butter).

### Vanaspati - Vāṇaparṇi

- III.18.1** I hereby dig up this herb, most potent among creepers, with which one repels the rival wife (sapatnī) and with which one wins the husband for herself alone. (oṣadhi = drug; vīrudha = drug in the form of a creeper) (Cf. Rv. X.145.1)
- III.18.2** O uttānaparṇi (having leaves with face upwards), bringer of sexual bliss, suggested by the learned ones, O vanquisher, may you drive away my rival and make my husband mine only. (Cf. Rv. X.145.2)
- III.18.3** I would not even utter your name, who dally (ramase) with this husband of ours. Far, remote and even further, I drive away my rival wife. (Cf. Rv. X.145.4)

**III.18.4** O supreme one, may I become superior, superior even to the superiors. May my rival wife go down, lower than the lowest. (Cf. Ṛv. X.145.3)

**III.18.5** I am conquering by nature. You also are vanquisher of enemies. Let both of us, full of conquering power, vanquish my rival (wife). (Cf. Ṛv. X.145.5) (sahamānā; sāsahi; sahasvatī and sahāvahai-abhibhavitri = conquering one, vanquisher and so on.)

**III.18.6** I have girt you, the conquering plant all around. I have put you, even more conquering, near me. May your mind speed towards me, as a cow runs after her calf, as the water runs along its channel. (Cf. Ṛv. X.145.6) (sahamānā, sāsahi, sahasvatī and sahiyāsī).

### Viśvedevaḥ

**III.19.1** Sharpened (samsītam) is this knowledge of mine, and sharpened is my vigour (vīrya) and power (bala). May sharpened be the victorious and never diminishing ruling power of those whom do I lead.

**III.19.2** I hereby quicken the princely sway of these people. I quicken their strength, vigour and power. With this offering, I slash off the arms of the enemies. (syāmi = śyāmi, rend away, slash lash, cut, from.)

**III.19.3** May they, who attack our bounteous and learned leader, fall with faces downwards; may they be subdued. With my knowledge, I destroy the enemies and lead our own men up to glory.

**III.19.4** Sharper than an axe, sharper even than the fire and sharper than the thunder-bolt of the resplendent Lord, are they whom I lead (in the battle).

**III.19.5** I sharpen their weapons. I make their nation prosper with brave young men. May their victorious ruling power remain undiminished. May all the enlightened ones keep their morale high.

**III.19.6** O bounteous Lord, may our weapons cheer up. May the shout of winning heroes go up. May the soldiers bearing their standards raise the ullullu cry of joy severally. May the storm-troopers led by the king himself, accompany our army.

**III.19.7** Move forward O men, and win the victory Let your arms be fierce. Let you with sharpened arrows kill the enemies having weak bows. Let you having formidable weapons and powerful arms finish the powerless enemies.(Cf. Rv. X.103.13)

**III.19.8** O killer arrow, sharpened with the scientific knowledge, having been shot, let you go far and fall. Let you enter the enemies and conquer them. Kill each and every prominent among them. Let none of them escape.(Cf. Rv. VI.75.16)

### Agni

**III.20.1** O fire divine, this is your regular abode , born out of which you shine forth. Knowing that, may you ascend to it. Thereafter may you increase our riches.

**III.20.2** O adorable Lord (agne), may you speak favourably to us. May you be friendly inclined towards us. O Lord of the people, give to us liberally. For us you are the bestower of wealth.(Cf. Ṛv. X.141.1)

#### **Aryaman - Bhagaḥ Bṛhaspatiḥ Devīḥ**

**III.20.3** May the ordainer Lord (aryamā) give liberally to us, may the Lord of all-round prosperity (bhaga) and the lord supreme (bṛhaspati) give; may the divinities and the truthful speech divine bestow riches on me.(Cf. Ṛv. X.141.2)

**III.20.4** With our prayers, for protection we invoke the blissful Lord (soma), the sovereign (rājānam), also the adorable Lord (agni), the Lord of eternity (āditya), the omnipresent (viṣṇu), the impeller (sūrya), the Lord of knowledge (brahmānam) and the Lord supreme (bṛhaspati). (Cf.Ṛv. X.141.3)

#### **Agni**

**III.20.5** O adorable Lord, may you increase our knowledge and sacrifice with fires divine. O Lord, may you urge the donor to give riches to us. (Cf.Ṛv. X.141.6)

#### **Indra - Vāyu Pair**

**III.20.6** O lord resplendent and omnipresent, here we invoke you, easy to invoke, so that all the people who come in our contact, may be favorably inclined towards and become willing to give gifts to us. (Ṛv. X.141.4)

#### **Aryaman**

**III.20.7** (With your prayers) urge the ordainer Lord (aryaman) the Lord supreme (bṛhaspati) the resplendent Lord (indra), Lord of motion (vātam), the omnipresent Lord (Viṣṇu), the speech divine (sarasvatī) and the quick inspirer Lord (savitr vājinam) to favour us with bountiful donations. (Cf. Ṛv. X.141.5)

**All Bhuvana**

- III.20.8** By the growth of food, we have come into existence and all these beings are within (dependent on) it. May the Lord, knowing our heart's desires, make the unwilling donor willing to give, and bestow on us riches along with all the brave sons for ever.

**Five Regions**

- III.20.9** May the five regions of heaven pour their milk for me; may the spacious earths pour milk according to their capacity. May I obtain fulfillment of all desires of my mind and heart. (pañca diśaḥ = five regions-east, south, west,north and middle or central one, madhya.)

**Vāyu and Tvaṣṭṛ**

- III.20.10** May I speak words winning cows for me. May the vital wind surround me on all sides. May the supreme architect provide nourishment for me.

**Agniḥ**

- III.21.1** The fires, that exist within waters, that exist in clouds, that in man, that in rocks, and that have entered the plants and the trees, to those fires let this oblation be offered.

- III.21.2** The fire, that exist in the medicinal herb, that exists within cattle, that has entered into the birds, that into the wild animals, that has entered into bipeds and that into quadrupeds -to those fires let this oblation be offered.

- III.21.3** To the fire-divine that rides with the resplendent one in the same chariot, to the fire beneficial for all men, to the fire that consumes all, and to the fire, whom, the conqueror one, invoke while fighting battles - to all those fires let this oblation be offered.

- III.21.4** Who the divine one is all-consuming, who is called Kāma (desire), who is called giver as well as the receiver, who is courageous, capable, over-whelming and invincible - to all those fires let this oblation be offered.
- III.21.5** To you, whom thirteen kinds of beings and five categories of men consider as the sacrifice in their minds, to the bestower of lusture, to the glory incarnate, and to one of truthful and pleasing speech - to all those fires let this oblation be offered. (trayodaśa bhauvanāh = 12 months + 1 extra-month or adhimāsa; pañca mānavāh = 5 seasons = vasanta + grīṣma + varṣā + śarad + winter (hemanta and śiśira combined))
- III.21.6** To giver of food-grains to bulls, to giver of food-grains to barren cows (vaśā), to the sage on whose back lies the devotional bliss (soma-prṣṭha), to the creator of the world and to those, whose elder is vaiśvānara, benefactor of all men, to all those fires let this oblation be offered.
- III.21.7** To those fires, that move in the sky, on the earth, in the midspace, that follow the lightning; that are within the quarters; that are within the storm, to all those fire, let this oblation be offered.

### Savitṛ

- III.21.8** We, the radiant, hereby invoke the golden-handed (hiranyapāṇi) inspirer Lord, the resplendent Lord, the Lord supreme, the Lord friendly, venerable and adorable, and all the bounties of Nature - may they appease this flesh-devouring (kravyādam) fire.
- III.21.9** The fire has calmed down, calmed down is the flesh-devourer, the killer of men. Also I have calmed down the one, that is consumer of all (viśvadāvya, the dāvāgni, the forest-fire), the flesh-devourer.



**III.21.10** The mountains, on whose back the Soma (medicinal herb) grows, and the waters, that sleep calm and quiet, the storm, the rain-cloud, and the fire itself - these have stilled the flesh-devouring fire.

**Viśvedevāḥ, Bṛhaspatiḥ ; Varcaḥ**

**III.22.1** May the elephantine vigour of great renown, that is born out of Aditi's (earth's) body, be famed far and wide. May all of them, all the bounties of Nature and the accordant Aditi, bestow that vigour on me.

**III.22.2** May the friendly Lord, the venerable Lord, the resplendent Lord, and the terrible punisher recognize me. May those bounties of Nature, that sustain all, infuse me with vigour.

**III.22.3** The vigour, with which the elephant is imbued; with which the king among men is infused; which lies within the waters; and with which, in the beginning, the enlightened ones gained their enlightenment, O adorable Lord, with that vigour, may you make me vigorous.

**III.22.4** O fire, your vigour, that becomes tremendous with the offerings (at the sacrifice), the vigour, that the Sun and the mighty elephant possess, with that vigour may the twin divine healers, adorned with lotus garlands (puṣkara-srajā), infuse me.

**III.22.5** As much as the four regions of heaven extend; as much as the eye does reach, so much may that elephantine vigour be infused in me toning up my sense-organs.

- III.22.6** Surely the elephant has become prominent among the animals pleasant to ride upon. with his splendour and vigour, I hereby grace myself. (This refers to the taming of wild elephant)

### **Yoniḥ - Womb**

- III.23.1** Wherewith you have become sterile, that fault we remove from you. Hereby we confine that to another place far away from you.
- III.23.2** May a male embryo come to your womb, just as an arrow comes to the quiver. Thereafter, may a hero be born here, your son, a ten-month babe.
- III.23.3** May you give birth to a manly son. May he be followed by (the birth of ) another male. So may you become mother of the sons born as well as those whom you will bear.
- III.23.4** Whatever are the propitious sperms and wherewith the bulls procreate, with those may you beget a son and as such may you become a breeding milch-cow.
- III.23.5** I perform an operation on you facilitating child-birth. May an embryo come to your womb. O woman, may you get a son, who will be a bliss to you. Let you also be a bliss to him.

**III.23.6** The creeping herbs, whose father is the sky, mother the earth, and origin the ocean, may those medicinal plants, with divine properties, assist you in obtaining a son.

### Vāṇaspaḥ

**III.24.1** May the plants (oṣadhayah) be full of substantial sap (payasvatī). May my words be full of substance. May I procure thousand times of grain of the plants full of substance.

**III.24.2** I know the Lord of substance who has created plenty of grains. Whoso is called the bestower divine, him we hereby invoke. May he grant to us whatever is in the house of him who worships not.

**III.24.3** May the five regions of earth and all the five categories of men bring prosperity to this place just as after a heavy rain a roaring river brings the drift in its current.

**III.24.4** The spring of water comes out in a hundred streams and in a thousand streams ever unexhausted, so may our this store of grains increase in a thousand streams ever unexhausted.

**III.24.5** O hundred handed, may you gather. O thousand-handed, may you distribute. And may you bring about growth of what is accomplished and what is yet to be accomplished here.

**III.24.6** Three units (tisro-matrā), or three measures of the agriculturists (gandharva) and four units of their womenfolk are there for acquiring prosperity. Out of them, O food grain, I treat you with the one, which is most fattening for you.

**III.24.7** O Lord of creatures, the acquisition (of wealth) (upoha) and (its) accumulation (Samūha) are your two attendants. May both of them bring here prosperity of all sorts, abundant and never diminishing.

### Kameṣu - Sex

**III.25.1** May the exciter, excite you. May you rest in your bed. With the sexual passionate arrow, which is terrible, I pierce you in the heart.

**III.25.2** With his arrow, which is winged with mental pains, has sexual desire as into point, and desperate determination as a joint of the shaft and the point, may the sexual passion, aiming it well, pierce you in the heart.

**III.25.3** The Kama's (sexual passion) arrow, which fixed with straight wings, burning fiercely and well - aimed withers out the spleen, therewith I pierce you in the heart.

**III.25.4** Pierced with that burning and sex-stimulating arrow, may you come stealthily to me dry-mouthed, softened, free from anger, solely mine, sweet-tongued and devoted to me.

..25.5 Towards me I urge you, who have not given birth to any baby yet, away from your mother and away from your father, so that you may share my work and please my heart (be nearer to my heart).

III.25.6 O Lord friendly and venerable, may you bless her with fine qualities of head and heart. Then suggesting her not to act independently, may you make her subject only to me (may you put her under my sole control).

### Weapons and Missiles - Iṣavaḥ

II.26.1 O enlightened ones, slayers (heti) by name are devas, who are posted in the eastern region ( प्राची ), fire ( अग्नि ) divine is your arrows. As such may you grant us happiness; may you speak to us encouraging. Our homage be to you. To you as such we hereby dedicate.

..26.2 O enlightened ones, willing to protect, protectors by name, who are posted in the southern region, desire is your arrows. As such may you grant us happiness; may you speak to us encouraging words. Our homage be to you. To you as such we hereby dedicate.

..26.3 O enlightened ones, food-giver, vairāja (Viraja) by name, who are posted in the western region, waters are your arrows. As such may you grant us happiness; may you speak to us encouraging words. Our homage be to you. To you as such we hereby dedicate.

..26.4 O enlightened ones, piercers (Pravidhyantaḥ) by name, who are posted in the northern region, strong winds are your arrows. As such may you grant us happiness; may you speak to us encouraging words. Our homage be to you. To you as such we hereby dedicate.

**III.26.5** O enlightened ones, deeply attached (Nilimpā) by name, posted in the region under-neath, plants are your arrows. As such may you grant us happiness; may you speak to us encouraging words. Our homage be to you. To you as such we hereby dedicate.

**III.26.6** O enlightened ones, defenders (Avasvantaḥ) by name, who are posted in the zenith region (ūrdhava) the Lord supreme (br̥haspati) is your arrows. As such may you grant us happiness; may you speak to us encouraging words. Our homage be to you. To you as such we hereby dedicate.

III.26. Quarter	Divinity	Arrow
East	Heti(missile)	Agni
South	Vairāja	Kāma
West	Pravidhyantā	Vāta
Nadir	Vilimpāḥ	Oṣadhi
Zenith	Avasvantaḥ	Br̥haspati

**Regions : lords,defenders and arrows**

**III.27.1** Northern region Agni(fire) is its Lord, Asitah is its defender, Ādityāḥ the arrows, our homage to them; homage to the Lords, homage to defenders, homage to the arrows, homage to all of them. Him who hates us and whom we do hate, we commit to your jaws.

**III.27.2** Southern region; Lightning is its lord. Tiraścīrājī (snake with transverse streaks) is its defender. Pitarah (six seasons) are the arrows. Our homage be to them; homage to the lords; homage to defenders; homage to the arrows; homage to all of them. Him, who hates us and whom we do hate, we commit to your jaws.

**III.27.3** Western region; Ocean is its Lord. Pradaku (viper snake) is its defender. Food grains are the arrows. Our homage be to them; homage to the lords; homage to defenders; homage to the arrows; homage to all of them. Him, who hates us and whom we do hate, we commit to your jaws.

**III.27.4** Northern region; The moon is its lord. Svaja (self-born snake) is its defender. Thunder (asani) are the arrows. Our homage be to them; homage to the lords; homage to all of them. Him, who hates us and whom we do hate, we commit to your jaws.

**III.27.5** Nadir region; Visnu (the sun) is its lord. Kalmasagriva (spotty-necked snake) is its defender. Creeper plants are the arrows. Our homage be to them; homage to the lords; homage to the defenders; homage to the arrows; homage to all of them. Him, who hates us and whom we do hate, we commit to your jaws.

**III.27.6** Zenith region; Bṛhaspati (Jupiter) is its lord. Śvitra (white snake) is its defender. Rains are the arrows. Our homage be to them; homage to the lords; homage to defenders; homage to the arrows; homage to all of them. Him, who hates us and whom we do hate, we commit to your jaws.

#### Hymn III.27

Regions	Adhipati(Regent)	Warder	Arrow
East	Agni	Asit	Āditya
South	Indra	Tiraścīrājī	Pitṛ
West	Varuṇa	Prdākū	Anna
North	Soma	Svajah	Aśani
Nadir	Viṣṇu	Kalmāṣagrīva	Vīrudha
Zenith	Bṛhaspati	Savitṛ	Varṣa

#### Yaminī

**III.28.1** This cow herself has been born in a single baby manner (ekakayā) where the breeders breed cows of all descriptions. Where a cow bears twins (Yaminī) against the natural order, charging (riphatī) and attacking (ruśati) she ruins the cattle.

**III.28.2** Such a cow, turning into a flesh-eater (kravyād) and devourer (vi-advarī), ruins the cattle completely. Better, one should give her to some wise and learned person; thereby she will become delightful as well as beneficial.

**III.28.3** May you be beneficial to men and beneficial to kine as well as to horses. May you be beneficial to all (sarvasmai) this field (kṣetrāyā). May you prosper here being beneficial to us.

**III.28.4** Here be the prosperity. Here be the joy. May you become bestower of thousands here. O mother of twins (yamini), make our herd prosper.

**III.28.5** Where good-hearted and good-acting ones live in happiness having been freed from diseases of their body, to that world the bearer of twins (yamini) has come. May she not harm our men and cattle.

**III.28.6** Where lies the world of good-hearted and good-acting people, who perform sacrifices duly, to that world the bearer of twins (yamini) has come. May she not harm our men and cattle.

### Śitipāda and Avih

**III.29.1** What the princes, the members of the controller's court, divide as sixteenth part of income as tax for civic amenities, from that Avi ( अवि protection tax) makes, one exempt if paid white footed ( honestly ), in one's own interest (svadha).

**III.29.2** The protection tax, paid white-footed, arising from all sides, capable of producing results, growing in itself, and fulfiller of desires, fulfills all the desires. It is never wasted.

**III.29.3** Who-so pays the protection tax white-footed as approved by the people, he ascends to the world of happiness, where the strong cannot charge any fee from the weak.



**III.29.4** Whoso pays the protection tax white-footed as approved by the people, along with five cakes, he, the payer, stays in the world of the elders ever undiminished.

**III.29.5** One who pays the protection tax, white-footed as approved by the people, along with five cakes, enjoys its benefit ever undiminished as long as the Sun and the moon last.

**III.29.6** The white-footed (protection tax) never exhausts, like the earth, like the immense water of the ocean and like the twin bounties of Nature living in a common house.

### **Kāmaḥ - Passion and Sex**

**III.29.7** Who gives it and to whom? Kāma (desire) gives it to Kāma. The desire is the giver. The desire is the receiver. The desire enters into the Ocean. I accept you with desire. O desire, let yours be this.

**III.29.8** May earth receive you and may this vast midspace. Accepting you exclusively, may I not be deprived of my life, of my self, and of my progeny.

### **Sam-manasyam - Harmony**

**III.30.1** I hereby bring about unity of your hearts and unity of minds, free from malice. May each one of you love the other as a cow loves its new-born calf.

- III.30.2** May the son act in accordance with the father's wishes; may he be of one mind with the mother as well. May the wife talk to her husband in words sweet as honey, and soothing.
- III.30.3** Let no brother cherish malice against a brother, nor a sister against her sister. Becoming accordant to each other in thoughts and intents, speak your speech in friendly way.
- III.30.4** With which the enlightened ones are not alienated, nor there is hatred against each other, such a unifying prayer we make in your home for members of the house-hold.
- III.30.5** Behaving properly towards the elders and the yonders, considerate, pleasing each other and working for common good, may you never part company. Come here each talking affectionately to the other. I hereby make you straightforward and (one-minded); unanimous (one-aimed).
- III.30.6** Let common be your drinking place, and common your sharing of food. I hereby yoke you together under a common yoke. With one intent let you gather around the adorable leader, like the spokes around the nave of a wheel.
- III.30.7** With this harmonization, I make all of you one-aimed, one-minded and one-fooled (sharing a common meal). Like the guarding immortality, enlightened ones, let you be friendly to each other in the morning as well as in the evening.

**Freedom from Evils**

- III.31.1** May the bounties of Nature, keep this away from old age. May, O you adorable Lord, keep him away from misery. I free this man from all evil, and from wasting disease. I unite him with a long life.
- III.31.2** May the purifier Lord keep this man away from physical pain and the almighty away from sinful actions. I free this man from all evil, and from wasting disease. I unite him with a long life.
- III.31.3** Domestic cattle keep away from the wild beasts and the waters keep away from the thirst. I free this man from all the evil and from wasting disease. I unite you with a long life.
- III.31.4** These heaven and earth are parted from each other, and parted are the ways going in different directions. So I free this man from all the evil and from wasting disease. I unite you with a long life.
- III.31.5** Knowing that the supreme architect (of destinies) prepares bridal-gifts for her daughter, all this creation parts off (to make way for him). I free this man from all evil, and from wasting disease. I unite him with a long life.
- III.31.6** The bio-fire makes the vital breaths capable of performing their respective actions, and the moon is closely connected with the vital breath. I free this man from all evil and from wasting disease. I unite him with a long life.

- III.31.7** The bounties of Nature make the Sun, mighty in all respects, move up with the vital breath. I free this man from all evil and from wasting disease. I unite him with a long life.
- III.31.8** May you live on with the vital breath of those, that have long lives and that give long life. Let you not die. I free you from all evil and from wasting disease. I unite him with long life.
- III.31.9** May you live on with the vital breath of the vigorously living. Let you stay here. Let you not die. I free you from all evil and from wasting disease. I unite you with a long life.
- III.31.10** May we rise up full of life. May we be conjoined with life. May we rise up with the sap of plants. May I be free from all evil and from wasting disease. May I be conjoined with a long life.
- III.31.11** Hither with seasonal rains (Parjanya). We have stood up so far immortal, away from the niggard, away from all evil, away from wasting disease. May I be enjoined with a long life.

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**Here ends Kāṇḍa III**